

The Linen Manufacture.

A
SERMON

Preach'd at

BLEWBURY,

September 19. 1715.

Being the Day appointed for an
ANNIVERSARY SERMON, upon the
Account of the large Charity given
to the POOR of that Village, by *Wil-*
liam Malthus, late Citizen and Mer-
chant in *London*.

By JOSEPH ACRES,
Vicar of BLEWBURY.

L O N D O N,

Printed for *J. Baker*, in *Pater-Noster-Row*;
and *J. Clark*, in the *Poultry*, 1716.



P



Op
and
pre.



T O
Her Royal Highness
T H E
P R I N C E S S
O F
W A L E S.

MADAM,



S I had an Heart full of Joy
for His present Majesty's
wonderful and peaceable
Accession to the *British*
Throne; so I took all
Opportunities to give it a free Vent;
and being at that time appointed to
preach an Anniversary Sermon, upon
the

the Account of a large Charity that is given to the Poor of *Blewberry*, I took that Text, *Psal. lxxviii. 4. We will not hide them from their Children; shewing to the Generation to come, the Praises of the Lord, and his Strength, and the wonderful Works that he hath done.* After I had put them in Mind of the many gracious Deliverances God had given this Church and Nation, from *Papists* and their Adherents, I took Occasion to lay before my Hearers, in as lively Colours as I could, the glorious Scene that was now opening; That we had a King, that was the Darling and Delight of Mankind; a Royal Prince, of an undaunted Courage; and your self a Princess, that had given an uncommon Example of your Steadiness to the Protestant Religion; that God had also bless'd You with a numerous Issue; so that we had Reason to hope, that God would send Peace upon our *Israel* till Time was no more.

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This Sermon I soon after preach'd at another Place; and, as far as I could learn, all my Hearers were very well pleased with it. By an unexpected Providence, I supplied the Lecturer's Place at *White-Chappel* the Sunday after the Consecration: I was a perfect Stranger to that End of the Town; the Usage that there met with, is too well known to the Court, City, and Country, that I need not say any more about it; but only observe the different Taste some of the Inhabitants of that Parish, and the honest Countrey Farmers, have of these Matters.

I here Present Your Royal Highness with a *Second Anniversary Sermon*; when so many of the Clergy were Preaching up hereditary, indefeasible Right, which hath no Foundation either in the Law of God, or in the Law of the Land, and were going into the Measures of the late wretched Ministry; some of us mourn'd in Secret, poured out our Souls to God, and did all that was in our Power to oppose

oppose the Torrent that was bearing down all before it; and here we had a Leader of great Wisdom, Piety, and Conduct; I mean the late Lord Bishop of Sarum, who was not only like Noah a Preacher of Righteousness, but a Moses that stood in the Gap; and tho' Day by Day, the Sons of Strife vexed his righteous Soul by their ungodly Deeds; yet all this violent Opposition of unreasonable Men did but whet his Courage, and push him on with greater Resolution and Conduct.

Indeed the imminent Danger the whole Protestant Interest was in at that Time, both at Home and Abroad, lay very heavy upon his Mind, and caused him to go Mourning all the Day long at the Wounds that were in the Church and State made a deep Wound in his Heart, because too many did neither value the Gospel, nor understand how near we were the Losing it, together with our Liberty and Property, and all that was dear to us, both as Men and Christians.

ut when the fatal Snare was broken, and
ur Soul escaped, *as a Bird out of the*
snare of the Fowler, God put a new Song
to his Mouth, he liv'd to see the Glo-
rious Revolution compleated, and brought
to bear, when God prevented his pre-
sent Majesty with the Blessing of Good-
ness, and set a Crown of pure Gold upon his
Head, he might then say with good old
imeon, *Lord, let now thy Servant depart in*
peace: for mine Eyes have seen thy Salva-
tion. God took him upon Pisgab, and
gave him a full View of the Promis'd
land, and then took him to Himself.
When Times in any Age are turning
from bad to good, some pretious Souls
shall die in the critical Juncture, and
never enjoy the Prosperity of them. He
now rests from his Labours, and his Works
shall follow him; and as he was the happy
instrument of turning many to Righteous-
ness; so he will shine, not only as the
brightness of the Firmament, but as the Stars
for ever and ever. For among all the
sons of Men, there was none more like

the Son of God, who, with an unwearied Application, *went up and down doing Good*

Among all his Views, he had a particular Eye to the rising Generation, that they might be bred up better than that which is going off the Stage. He was very sensible that the Looseness and Aims of the Court, for the two Reigns before the Glorious Revolution, had brought on a deep Corruption both in Morals and Politicks, and that it was the Work of an Age to pluck up and destroy those unhappy Weeds; and that the greatest Good we can hope to do in this World is upon young Persons, who have not yet taken their Ply, and are not spoiled and prejudiced with vile Practices and wrong Notions. It was our Blessed Saviour's Direction, to *suffer young Children to come unto him; for of such is the Kingdom of Heaven*: and his last Legacy to St. Peter was, to *feed his Lambs*. In Obedience to these Divine Rules, this pious Prelate was often in every Corner of his Diocese, not only Preaching, but

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Catechizing the Youth, giving them New Testaments, Prayer-Books, and Money, to encourage them to learn that Form of sound Words, and all other Things which they ought to understand for their Spiritual Advantage, and for their Souls Health, knowing well that this was the right Way to make this great Nation *wise and understanding People.*

Some Years ago, a Merchant in London died, and gave for the Use of the poor in *Blewberry* above *Seven Thousand Pounds*; the Yearly Income of which was to be disposed of in such a manner as his Lordship should think fit, for all future and successive Ages. A noble Charity-School is built, and well endowed; and as this is the most populous, and perhaps as poor a Village as any in the County, and too many were formerly brought up in Ignorance and Blindness; so now there is not a poor boy but what is taught to read and write, and instructed in the Principles of the Christian Religion, and the Girls are

also taught to Knit, Spin, and Sew ; that *Blewberry*, that before was a *barren Wilderness*, is now like a *well-watered Garden*, in which all the Fruits of *Paradise* appear ; there is not a Family, in which there is not a *Bible*, and one that can Read in that blessed Book ; and those Seats that belong to the Poor are more crowded than any part of the Church.

Our Great Deliverer King *William* whose Name will be precious to us as long as we have any Taste of *British Liberties*, and the Protestant Religion did, in one of his last Speeches to his Parliament, exhort them to find out Ways to *set the Poor on Work*, and to employ *all idle Hands*, which I find, by several Trials I have made, is not so difficult a Task as some imagine, and which will at once rescue them from two great Evils, *Idleness* and *Beggary*. Our poor Children are not only cloath'd with their own Manufacture, but last Year we gave to several poor Persons, who

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receive Weekly Alms, a certain Quantity of Linen, which the Children spin. I look upon this as a well-chosen Charity; the Law obliges the Parish to provide them Food, but these poor Wretches are in a miserable Condition for Want of Linen to keep them clean and wholesome. We read that Dorcas was a Woman full of good Works, and Alms-deeds which she did, and all the Widows stood by, shewing the Coats and Garments which she made while she was with them.

It is the Interest of all Governments, to promote serious Godliness, and early Industry; for Righteousness exalteth a Nation, and the Hand of the Diligent maketh Rich. The great Riches of any Nation flow from the industrious and working Hands; 'tis these that carry on the Variety of useful Arts and Manufactures. Now the Parents of poor Children are not able to procure, at their own Expence, the Knowledge that is necessary to make them happy in this, or a better World,

xiv *The Dedication.*

World, nor Materials to set them
Work: Now then to raise Funds,
teach them to read and pray, to worship
God in Spirit and in Truth, and put
them in a Way of Work, and early In-
dustry, is the best Thing we can do for
them, when their tender Fingers are
taught as soon as they can well use their
Tongues; and being thus accustomed
from their Infancy, their Hands are
much more ready and nimble, and a dili-
gent Application to Business will grow
up and increase with their Age. Idle-
ness is the great Corrupter of human
Nature; and if the Mind hath no Em-
ployment given it, it will create some
worse sort to it self. If publick *Work-
Houses* were set up in our large Villages
where the scattered Current of Charities
might meet; and were there but pub-
lick Spirits, either to contribute, or with
a little Pains and Honesty to oversee such
a pious Design, Villainy would soon
be impracticable, the Number of the
Poor diminished, and such as remain

well provided for; the Parish Taxes
ould be much easier; the Manufa-
ures of the Nation advanced, and Fo-
gn Importations lessened.

Madam,

This Nation is in a Sort of Hurry
present; but I hope the turbulent Fa-
on is in their last and dying Strug-
s; the God that hath by a Train of
acles delivered us from bloody and
reasonable Men, will continue to own
r Cause, and drive our Enemies like
off before the Wind; and that He that
es the raging of the Sea, will *still the*
mults of the vilest of the People, and
ake the Storm a Calm; and that the
eat God, that can *bring Good out of*
il, will make this the Means of U-
ing all the hearty Lovers of our Con-
ution more close together, that so no
er Distinction may be heard amongst
but of such as are for Popery and
bitrary Government, and those who are
the Protestant Religion and British
Li-

Liberties. And that we, who have on
Lord, one Faith, and one Baptism, and
agree in all the Essentials of Christiani-
ty, may be of one Heart and one Mind,
and, if possible, of one Communion;
then Mercy and Truth will meet together,
Righteousness and Peace will kiss each other,
then our Church will be the Perfection
of Beauty, and the Joy of the whole
Earth.

May it please Your Royal Highness,

I am Your most Humble,

and most Devoted Servant,

Joseph Acres



PROVERBS XXXI. 13.

she seeketh Wool, and Flax, and worketh
willingly with her Hands.



THIS is Part of the Character
of a good Wife, that she is
ready to take any Pains her
self, that she may give a good
Example unto others; particu-
larly in the *Linen* and *Woollen Manufacture*;
in which the greatest Women, as appears
by ancient Authors, constantly employed
themselves heretofore. *Adam* was not idle
in *Paradise*, he there dress'd and look'd after
the Garden; and, after his Fall, was to eat
his Bread in the Sweat of his Brows. His
Children were bred up to Business; *Abel*
was a Keeper of Sheep; and *Cain*, a Tiller
of

of the Ground. The Patriarchs were *Shepherds* and *Grasiers*; the Flocks of *Abram* and *Lot* were so numerous, that the Land was not able to bear them, that they might dwell together; for their Substance was so great, so that they could not dwell together; and *Jacob's* Diligence was so extraordinary, that in his Expostulations with *Laban*, he declared That in the Day the Drought consumed him, and the Frost by Night; and that his Sleep departed from his Eyes. The Daughters of Men of the first Rank, in that early Age, were employed in looking after their Fathers Flocks. Gen. xxix. 9. *Rachel came with her Father's Sheep for she kept them.* And that this was the Practice in the Land of *Midian*, appears from the Story of *Moses*, Exod. ii. 6. *Now the Prince of Midian had seven Daughters, and they came and drew Water, and filled the Troughs, to water their Father's Flock.* The renowned King *David*, the Anointed of God, was taken from the Sheep-Folds, from following the Ewes green with Young, to feed *Jacob* his People, and *Israel* his chosen.

The Second *Adam*, our Blessed Saviour *Jesus Christ*, went up and down doing Good, and when a proper Object was before him, and a seasonable Opportunity; as when he met with the Woman of *Samaria*, he neglected his Meat and his Drink, his daily Bread, to do the Will of his Father which was in Heaven; and very probable, while he was upon

upon Earth, before he entred upon his publick Mission, he worked at the Trade of his reputed Father: *Mark vi. 3. Is not this the Carpenter?* So *Justin Martyr* not only speaks of him, as the Son of a Carpenter; but saith, That, being among Men, he made Kakes and Yokes, which were the Work of Carpenters". It seems not only true, but even requisite, that he should be of some Trade; since, by the *Jewish Canons*, all Fathers were bound to teach their Children some Trade; and their most celebrated *Rabbins* thought it a great Reproach not to be of some Trade; and also that he might give no Example of being bred up in some curious Arts. Not only upon the Earth, but also in Heaven, Christ is always busie, having an Eye to the Concerns of the Church here below, always setting at God's Right Hand, making Intercession for us. The Angels are exempt from Sin, but not from Duty: He maketh his Angels Spirits, his Ministers a Flame of Fire: *Ministring Spirits, sent forth to minister to them who are Heirs of Salvation.* The blessed Spirits are always on the Wing in dispatching the Commands of God, and giving Succour to us; who giveth his Angels Charge. *Dan. iv. 17. This Matter is by the Decree of the Watchers.* Angels have their Hands in the great Things of the World, in ruling the Kingdoms and Affairs here below. Good and bad Angels, where there are Wars, have

as much to do as Men have, and do oppose by Suggestions to the Spirits of Men. They are the *invisible Rulers of this World*.

God himself is ever watchful, and ever busy in preserving the World, and providing for the Needs of every Creature: He *openeth his Hand, and satisfieth the Desire of every living Creature: They all wait upon him, and he giveth them their Meat in due Season.*

No Book is more full of this necessary Subject, than the *Proverbs of Solomon*: Let us take a full View of them at once, and urge the Reasons for it, in that plain and simple Method that they are there put together; wherein that Royal and Inspired Penman does, in most pathetick Strains, exhort to Diligence; shewing the vast Advantages we reap thereby; and, in a most moving Manner, exposes the Sin, the Folly, and the Misery of being slothful in Business. *Prov. vi. 6. Go to the Ant, thou Sluggard, consider her Ways, and be wise.* Industry is requisite in all thy Affairs, to which I must excite thee by the Example of the Ants; whose Diligence, in gathering and preserving Food for themselves, we ought both to observe and imitate. *Ver. 7. Which having no Guide, Overseer, or Ruler; which is the more to be observed, because they have none to direct them, nor to call them to an Account for any Negligence; Ver. 8. Provideth her Meat in the Summer, and gathereth her Food in the Harvest;* who

who never omit the Opportunity they have in Harvest, to make Provision against the Winter. Ver. 9. *How long wilt thou sleep, O Sluggard? When wilt thou arise out of thy Sleep?* O the strange Idleness of Mankind, to call upon them again and again, and stir them up to Labour; and yet indulge themselves in Sloth, as if they were made for nothing else but to Sleep, and take their Ease. Ver. 11. *So shall thy Poverty come as one that travelleth, and thy Want as an armed Man.* The Shipwrack of Fortune falls upon Prodigals, or such as are careless of their Estates, by insensible Degrees at the first, with soft, silent Paces, like a Traveller, and is hardly perceived; but soon after Necessity invades them, like an armed Man; that is, presses upon him so hard, that he feels it plainly, and perceives there is no Resistance to be made. Chap. xii. 24. *The Hand of the Diligent shall bear Rule;* he that taketh Pains in an honest Employment, shall take his Ease at last, and raise himself to Riches, Dominion, and Power. Chap. xiii. 1. *The Soul of the Sluggard desireth, and hath nothing,* i. e. there is nothing gotten by Sloth, neither Riches nor Learning, which he in vain desires, that will not labour for them. Ver. 23. *Much Food is in the Tillage of the Poor,* i. e. a poor Man, many times, makes a plentiful Provision for himself and his Family, out of a few Acres of Land, which he manages with Care and Diligence. Chap. xiv.

xiv. 4. *Where no Oxen are, the Crib is clean; but much Increase is by the Strength of the Ox,* i. e. if the Fields lie fallow, and be neglected, a Famine must needs follow; but well manured, makes great Profit. *Ver. 23. In all Labour there is Profit,* i. e. if a Man takes Pains in any honest Employment, tho' never so mean, it will bring in some Profit.

Chap. xv. 19. The Way of the slothful Man is as an Hedge of Thorns, i. e. a slothful Man, when he hath any thing to do, feigns to himself most grievous Difficulties, which he pretends are impossible to be overcome.

Chap. xviii. 9. He that is slothful in his Work is Brother to him that is a great Waster, i. e. there is so little Difference between a slothful Man and a Prodigal, that they may be called Brethren; for he that looks not after his Business must needs come to Poverty, as well as he that is a Spend-thrift. *Chap. xx. 4. The Sluggard will not plow, by Reason of the Cold; therefore shall he beg in Harvest, and have nothing,* i. e. the smallest Difficulties frights a lazy Person from the most necessary Undertaking; he will not rise up to plow his Ground in Autumn, when the Morning Air grows sharp, for fear of catching Cold by which Means he exposes himself to greater Hardships; for in Harvest Time when Plenty crowns the Labours of other Men, he turns Beggar, and no Body pities him, or will relieve him. *Chap. xxiv. 30.*

went by the Field of the Slothful, and by the Vineyard of the Man void of Understanding; I found a Man so lazy, and void of Understanding, though he had good Land in the Field, and a fruitful Vineyard: *Ver. 31. And lo it was grown over with Thorns, and Nettles had cover'd the Face thereof, and the Stone-wall thereof was broken down; instead of Corn, I was surpriz'd with the Sight of Thorns and Thistles, which had over-run his whole Field. Chap. xxvii. 23. Be thou diligent to know the State of thy Flocks, and look well to thy Herds, i. e. look after thy Business thyself, and not trust entirely to thy Servants. Chap. xxviii. 19. He that tilleth his Land, shall have Plenty of Bread; but he that followeth after vain Persons, shall have Poverty enough; he that is a good Husband in the Management of his Estate, shall have the Satisfaction of providing plentifully for himself, and his Family; but he that is careless, and follows the Courses of loose and wicked Companions, can reap no other Fruit of his Negligence, but the most miserable Beggary. Every Man is obliged to do something that he may deserve to live; for a Drone should not be among the Bees, neither hath Right to devour the Honey; if any Man doth pretend, or presume that he hath nothing to do but to eat, to sleep, to play, and take his Pleasure, such an one hath no Right to his daily Bread, 2 Theff. iii. 10. For this we commanded you, that*
if

if any Man would not work, neither should he eat; so that no Vice is more infamous than Sloth; nor any Man more contemptible than him, who was too lazy to do all the good he could. The best Soil will not yield good Fruit, or Grain, if not planted, or sown therein: We are bid to pray, even for our daily Bread; yet we may starve if we do not work for it; Food and Raiment are not to be had without great Toil.

I shall now proceed to that particular sort of Industry that is mentioned in the Text, with the Advantages that do arise out of it. *She seeketh Wool, and Flax, and worketh willingly with her Hands.* Idleness is so hateful to her, that she need not be desired to employ her self; but of her own Accord sets up a *Linen and Woollen Manufacture*, to which she applies her own Hands willingly, as well as dexterously. *Ver. 14. She is like the Merchants Ships, she bringeth her Food from afar;* and therewith she maintains her Family without Expence, by carrying on as gainful a Traffick for Foreign Commodities, as if her Husband set out a Fleet of Merchant Ships to fetch them from distant Countries. *Ver. 15. She riseth also while it is yet Night, and giveth Meat to her Household, and a Portion to her Maidens;* She is an early Riser before the Break of Day, to set her Maidens their several Tasks. *Ver. 16. She considereth a Field, and buyeth it; with the Fruit of her Hands she plant-*

h a Vineyard ; so far is she from wasting
er Husband's Estate, that she continually
creases it ; first purchasing a Field for
corn, when she meets with one that she
edges worth her Money ; and then, out of
e Product of her own Labour, adding a
vineyard to it, which she causes to be well
anted. *Ver. 17. She girdeth her Loins with*
Strength, and strengthneth her Arms ; she is not
low in her Dispatches, nor refuses any Pains ;
at nimbly bestirs her self, and goes roundly
out her Business, tucking up her Gar-
ments, (as we say) that she may be fit for
motion every where, and not minding fine
clothes more than her Business, nor for Fear
spoiling them, neglecting that ; but pre-
ferring Strength in her Arms acquired by
labour, before the Ornaments wherewith
they are wont to be adorned. *Ver. 18. She*
receiveth that her Merchandise is good, her
candle goeth not out by Night ; the Profit of
which she finds is so great, that it makes
her love Labour better than Sleep ; and when
there is Haste of Work, to continue it all
night, or as much in the Night as can be
pared from necessary Sleep. *Ver. 19. She*
seth her Hands to the Spindle, and her Hands
hold the Distaff ; she doth not think it beneath
her Quality to put her Hands to the Spindle,
but twists the Thread or Yarn with her own
fingers, and winds them with her own
hands.

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Having now, in the Words of Solomon given you the Profit of the *Linen* and *Woollen* Manufacture, I shall go on to trace the Spring and Use of them.

At the Creation, *the Man and his Wife* were naked, and were not ashamed; for as there was then no irregular Motion in the Soul, so neither was there any in the Body, that might dye the Cheeks with a Blush, or cover the Face with Shame. Sin brought on the Use of Cloaths; and the first were made of Fig-leaves sewed together, which were larger, and much stronger than the Leaves of any Trees among us. afterwards the Lord God made them Coats of Skins. We have Hints in After-ages, from the holy Scriptures, and from prophane Writers, that the cloathing Part was made of Wool; as *Prov. xxvii. 26. The Lambs are for thy Cloathing*; the Sheep and the Lambs will afford thee Wool to make thee Cloaths; and the early Use of *Flax*: Part of the High Priests Garments were of *Linen*; and the Womens Province was to spin, and make those Garments; and afterwards we read of Silk. Industry taught them, from the Wool of the Sheep, from the Hair of the Goat, from the Labour of the Silk-worm, to weave Cloaths to keep us warm, and to make us look lovely and beautiful in the Eyes of others. In the Preparations that were made for adorning the Temple, we read, *Exod. xxxv. 25. And all the Women that were wise-hearted, did spin*

with their Hands, both of blue, and of purple, and of scarlet, and of fine Linen; and that it was an early Practice to work and flourish with the Needle, appears in the Song of Deborah, Judges v. 30. *A Prey of divers Colours of Needle Work, Clothing for the first Rank.* Psal. xlv. 14. *She shall be brought into the King in Raiment of Needle Work; and that they had distinguishing and costly Garments,* Gen. xxxvii. 3. *Now Israel loved Joseph more than all his Children, and he made him a Coat of many Colours.* 2 Sam. xiii. 18. *And she had a Garment of divers Colours upon her; for with such Robes were the King's Daughters, that were Virgins, apparrelled; and for a Royal Bride, her Clothing was of wrought Gold; and as their Garments were rich, so it was often their own Manufacture.* The Web of Penelope is a known story. *Alexander the Great* was cloathed with the Manufacture of his Mother and Sisters; and famous Queens of *England* have worked with their own Hands: The late * Queen Mary, in all those Hours that were not given to better Employments, wrought with her own Hands; and that sometimes with so constant a Diligence, as if she had been to earn her Bread by it; a most beautiful Sight to see a Queen work so many Hours in a Day; she looked on Idleness as the great Corrupter of humane Nature, and believ'd, that if the Mind had no Employment given

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* Ep. Burnet's Essay on Queen Mary.

it, it would create some of the worst Sort to it self. Some Persons have wrought to give away to others; *Dorcas* has the Character of a Woman that was full of good Works and Alms-deeds which she did: *Acts ix. 39. And all the Widows stood by him weeping and shewing the Coats and Garments which Dorcas made while she was with them.* The late learned Archbishop, whose Name will be had in everlasting Remembrance, in his Funeral Sermon for the pious Mr. Gouge, gives this as Part of his Character: "That he set the Poor of the Parish, where he was Minister to work at his own Charge; he bought Flax and Hemp for them to spin; when spun, he paid them for their Work, and caused it to be wrought into Cloth which he sold as he could himself, bearing the whole Loss." This was a wise and well-chosen Way of Charity; and, in the good Effect of it, a much greater Charity than if he had given to those very Persons freely and for nothing, so much as he made them earn by their Work; because, by this Means he rescued them from two most dangerous Temptations, Idleness and Poverty: This Course, so happily begun, gave, perhaps, the first Hint, to an eminent Citizen, of a much larger Design, who, for many Years, lost Ten Pence in the Shilling by the Work of the Poor.

Let us now take a Turn to those Parts of the World that are not enlightned

Some with the saving Knowledge of *Jesus Christ*, and we shall find the common Light of Nature taught them not to be slothful in Business. In the *West-Indies*, *Loya Mama* taught the Women to spin and weave, both Cotton, and certain coarse Wools of some Beasts among them. In *Brazile*, the Women spin and weave Cotton, and are marvellously industrious. In *China*, the Women are kept constantly to their Work, being fine Needlewomen, and making many curious Embroideries; they make their own Shoes: The Bride, when she is brought Home, finds on the Table, Scissars, Thread, Cotton, and other Things, which is to denote to her, that she goes to work, and not to be idle. The Empresses bred Silk-worms, and, with their own Hands, wrought Coverings for their Altars. *Egypt* was famous for their Linen-yarn in the Time of *Solomon*; they were those which worked in fine Flax, *Ezek. xxvii.* 7. *Fine Linen, with broidered Work, from Egypt.* *Tyre* first found out the Art of dying Scarlet; and it was their Trade and Industry that made their Merchants, Princes; and their Traffickers, the Honourable of the Earth.

That Spinning was the most honourable Vocation, in which the noblest Matrons and Virgins of ancient Times were employed, is manifest from the oldest Books we have: The Invention is given to *Minerva*; the like Esteem it has preserved to it self in all the Ages

Ages since; infomuch as all Virgins, even of noble Degree and Birth, were, and are still, styled *Spinsters*; because this was the Business they were to profess and practise; no Wonder then, amongst the Familiars of the *nuptial Waggon* amongst the *Romans*, the Wheel and Distaff were ever the chiefest and most conspicuous. And the Advantages arising from the *Linen Manufacture* would be very great, especially if young Children were accustomed hereunto from their Childhood; for by that Means their Fingers, being then young and pliable, would get such an Habit of working, as Age it self could hardly wear away; especially if such Children were bred up in Work-Houses, under the Guard of honest, vigilant, and experienced Mistresses. In *Holland*, little Children, which are either Poor, or Expos'd, are committed to publick *Work-Houses*, and their tender Fingers are taught to work, before they can well use their Tongues; and being thus accustomed, from their Infancy, their Hands are much more ready, whilst Labour and Industry grow up, and augment with their Nature. If such *Publick Work-Houses* were set up with us, where the scatter'd Current of Charities might meet; and were there but publick Spirits, either to contribute, or, with a little Pains and Honesty, to oversee such a pious Design, Villany would soon be impracticable, the Number of the Poor diminished, and

such

such as remain be well provided for; the Parish Taxations likewise would be eased, the Manufactures of this Nation advanced, and Foreign Importations lessened.

Large Quantities of fine Linens are made in *Holland* and *Flanders*, and are woven and whitened there; but the Thread that makes them, is brought out of *Germany*, from *Saxony*, *Bohemia*, and other Parts thereabout, and comes down the *Elbe* and *Rhine* in dry Fats to *Holland* and *Flanders*, where the Flax is spun; Victuals are cheap, and in all these Parts there is no Beggar, nor no Occasion to beg; and in all Towns there are *Schools* for little Girls from *Six Years* Old and upwards, to teach them to spin, and to bring their tender Fingers by Degrees to spin very fine, which, being young, are thereby easily fitted for that Use; whereas People grown in Years cannot so well feel the Thread. Is it not a great Pity and Shame that the young Children and Maids here in *England* should be idle within Doors, or tearing Hedges, or robbing Orchards without, when these, and these alone, are the People that may, and must set up this Trade of making fine Linen here. In those Parts, a Man that has the most Children lives best; whereas here he that hath most is the poorest; there the Children enrich the Father, but here they beggar him.

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The Profit of making *fine Linen* is to us unknown; but if well understood, we should fall on in earnest; for we may, of one Pound of Flax, *Three Shillings Price*, spin Thread to the Value of *Thirty Shillings*; as also of the like Flax for Quantity, and the same Price, *Holland* may be made of the Value of *fifteen Shillings*; by which the Labour and the Gains brought clear into Pocket, is in some above four, in others above sevenfold more than prime Cost of the Materials. The *Linen Trade* is so profitable in all its Circumstances, both for Riches to the Country, and Employ for the Poor, that *Flanders, Holland, and Germany*, do, with all the Art and Skill that possible may be invented, countenance and improve this Manufacture; and still we lie neglecting to encourage so noble an Improvement; and, in the mean Time, buy as much *Linen-Cloth* from Foreigners, as does cost near, if not full, *half a Million* of Money Yearly; and it is observ'd, that there are spare Hands enough in *England* to spin double as much as we shall have Occasion for.

I cannot propose a better Method for Industry and Charity, than for People that have Substance, to employ the Poor to spin and weave, and give away the Cloth, or sell it at easy Rates; a little Loss will go here a great Way to encourage Work. It is observ'd of an eminent Citizen, who having, for seven or eight Years together, lost *Two-pence* in the

the *Shilling* by all the Work of the Poor; he was content, and would say: "Two-pence given them by Work, was twice so much saved to the Publick, in that it took them off from Beggary and Theft.

I am certain it is every Man's indispensable Duty to do all the Service he can to his Country; and I see not what Difference he puts between himself and his Cattle, who lives without that Thought; and I cannot think of a better, than to have Privileges granted to a certain Number of Children, and by Maintenance allotted out of the Publick to such as too much burthen poor Families; this would increase the Riches of a Nation, which arise more out of the Labour of Hands, than the Growth of the Soil. It observ'd in *France*, that since the establishing of so many Manufactures, through the Peace and Industry of a late Minister of State, the carrying on a Trade with other Nations is grown much easier; they supplying themselves with their Product and Manufactures; that they are not oblig'd to carry Money out of the Kingdom in such large Quantities as before.

It is objected, That if we provide our selves Home with Linen sufficient for our Consumption, and do not want that which is brought from *Silesia*, *Saxony*, *Bohemia*, and *Ireland*, this Trade must cease; for these Northern Countries have neither Money, nor
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other Commodities ; and if we deal with them, we must be contented, in a manner to barter our Cloths for their Linen ; and by such a Traffick we are no Losers by the Bargain.

I will answer: It was not so formerly, in our Trade with *France* ; a vast Sum of Money was sent thither, near a *Million* Yearly upon the Balance, and perhaps one Half for Linen Cloth ; if we can exchange our *Woollen* Manufacture (but putting Trade of *last* Years into a new Method) for *Linen*, *Silk*, or *Wine*, the same as if our Land was sown with Flax, our Sheep bear Silk, or the Walks planted with Vines. Little Children can work in the Linen Manufacture, who are too young to break, card, or spin Wool. To our Diligence in Work, let us add a true Frugality ; this is our great Misfortune, our Poor do not lay out their Money to the best Advantage. Hear the Character of *Holland*, in the Words of a great * Statesman
 “ For never any Country traded so much
 “ and consumed so little ; they buy infinitely
 “ but ’tis to sell again, either upon Improvement of the Commodity, or at a better
 “ Market. They are the great Masters of
 “ the *Indian* Spices, and of the *Persian* Silks
 “ but wear plain Woollen, and feed upon
 “ their own Fish and Roots ; they sell the
 “ fine

* Sir William Temple.

finest of their own Cloth to *France*, and buy Coarse out of *England* for their own Wear; they send abroad the best of their own Butter into all Parts, and buy the cheapest out of *Ireland*, or the North of *England*, for their own Use; in short, they furnish infinite Luxury, which they never practise; and trade in Pleasures, which they never taste.

I shall close all with an Exhortation to you, who are now removing from our more immediate Care in the School. Young *Virgins*, let others see that you have had some Care taken in your Education, and that all is not lost; let others see, that you are not slothful in Business. If you are industrious, you will get your daily Bread, Food and Raiment convenient for you, into whatsoever Spot of Ground the Providence of God does cast you; though you are poor, yet if godly, and diligent, you may expect the Blessings of the *upper and the nether Springs*. Psal. cxiii. 7. He lifteth up the Poor out of the Dust, and lifteth the Needy out of the Dunghil, that he may set him with the Princes, even with the Princes of the People. The Riches of any Nation flow from the industrious and working Hands; it is these that carry on the variety of useful Arts, and make Riches flow in upon the People. You that are poor, lift up your Heads, you are more useful, and more beneficial to the Nation, and pay more than some

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who have competent Estates; your spinning at the Linen-wheel, prevents the importing of Foreign Cloth; your Carding, your spinning at the Woollen-wheel, brings in the Wine and Silk; 'tis you that cloath the Ladies in soft Raiment, in costly Silks and Sattins; 'tis you that furnish the Government with Money to defray many of the necessary Expences; and as the King is fed by the Labour of the Field, so he is cloath'd with the Labour of your Hands. The Rich have no Reason to treat you with Contempt and Scorn; were it not for your Labour and your Consumption, what would their Lands be worth? The Nobility, and Gentle men of the first Rank, would be oblig'd to reside upon their Estates, and take a large Share of their Rents in kind, as they used to do in former Ages. They cannot do without you; we are all Members of the same political Body. *The Eye cannot say to the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of thee, 1 Cor. xii 18. God hath set the Members every one of them in the Body, as it hath pleased him.*

There is no State of Life so low and mean, but a good Christian may so manage it, that his *Light may so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* As Phidias the famous Sculpter, express'd his Art to Admiration, not only in Gold, and Marble

and Ivory, but in mean Materials, in Wood, or ordinary Stone.

Consider the distinguishing Goodness of God to you of this Village; that so large a Part of the World should lie in Wickedness, and unacquainted with the Methods of Salvation; that the Sun in the Firmament should shine upon every Spot of Ground in this terrestrial Globe, *so that there is nothing hid from the Heat thereof*; and that the Son of Righteousness should arise with Healing in his Wings upon so few; here we must own, *the Ways of God are unsearchable, his Paths are in the great Waters, and his Footsteps are not known*; but that there should be so much Darkness and Ignorance in England, where we have had the Means of Grace so long, and in such a plentiful Manner, *Line upon Line, and Precept upon Precept*, is an amazing Reflection. Too many in our Villages know as little of Religion, as if they had been bred in the howling Wilderness of the *West-Indies*. You of this Place have had a large Share of it; but now the Remark in *Matth. iv. 16.* may be apply'd to you: *The People which sat in Darkness, saw great Light; and to them which sat in the Region and Shadow of Death, Light is sprung up.* Blewberry, that has been too long a Piece of dry and barren Earth, where Ignorance and Prophaneness, as Natives of the Soil, have been so long rise, will now, we hope, be like a well-watered Garden. where the Face of
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Paradise is now appearing in all *the Fruits of Righteousness*. Our great Design is, to endeavour to repair the Breaches made by the Wickedness of the present Age, by doing what we can, that the rising Generation may be bred up better than that which is going off the Stage. My dear Lambs, I shall presently deliver to every one of you a Bible, which is the *Word of God*; *The holy Scriptures are given by divine Inspiration; and 'tis in them we have eternal Life*. *The Entrance of his Word giveth Light, it giveth Understanding unto the Simple; his Word will be a Light unto your Path, and a Lamp unto your Feet; to teach and instruct, to guide and direct you, to shew you the Way that you should walk in, and the thing that you should do*. *The Law of the Lord is perfect, converting the Soul; his Testimonies will give Wisdom to the simple; his Statutes rejoice the Heart; his Commandments enlighten the Eyes*. *Timothy from a Child knew the holy Scriptures, which were able to make him wise unto Salvation*. You have had large Portions of them lodged in your Memories; and if some of it is only learned by Roat, and you do not as yet fully understand it; yet Time and Age will shew you the Meaning of it, when, perhaps, you would not have been at the Pains to learn it; and, perhaps, some would not so much as have thought of it, were it not lodged in your Heads before. Young and tender Plants, let me beg of you to take Pleasure in reading them.

them. *How sweet are thy Words to my Mouth; yea, sweeter than Honey to my Taste; and let the Price of them be as above Thousands of Gold and Silver.* Psal. cxix. 97. *O how love I thy Law; it is my Meditation all the Day.*

My Dear Lambs, whom I have endeavoured to feed with Knowledge and Understanding : My little Children, whom I have fed with Milk; of whom I have travelled earnestly, desiring that Christ may be formed in you, continue to be the Crown and Glory of my Joy. And O that I may always say with St. John, 2 Epist. Ver. 4. *I rejoiced greatly, that I found of thy Children walking in Truth; and remember of such is the Kingdom of Heaven.*

In the next Place, I am to deliver to you your Prayer-Books. At our first Creation, when we were made in the Image and Likeness of God, there was a sweet Communion between God and Man. God made Man a little lower than the Angels; but Sin made him more miserable than the Beasts that perish: Sin darkned the Understanding, corrupted the Will, put all the Faculties of the Soul out of Order, and alienated us from the Life of God: So that by Nature we are wise to do Evil; but to do Good we have neither Strength nor Knowledge. And as our Church observes, " We are not able of our selves to walk in the Commandments of God, and to serve him without his special Grace, which we must learn at all Time to call for by diligent Prayer." Let

Let me beg of you, that as, under the Jewish Dispensation, a Lamb was offered in the Morning, and another in the Evening Sacrifice; so every Morning, when you arise out of your Beds, pour out your Souls to God; desire of Him Strength and Grace, that your *Conversation may be such as becomes the Gospel of Christ*: In the Evening, pray that you may *lye down in Peace, and take your Rest*; that there may be none to hurt you, or to make you afraid; that you may commune with your own Hearts upon your Beds.

In the last Place, I am to deliver to you your *Catechism*; and I earnestly desire you to hold fast that *Form of sound Words*; in short, let me, *in the Bowels of Christ*, beseech you, that as you have been taught to remember your Creator in the Days of your Youth; so you would not forget Him when you are Old and Grey-headed: That as now you are Young, you have been trained up in the best Way; so when you are grown in Years, you would not depart from it. I have but one Word more, and that is: *The Lord blefs you, and keep you; the Lord make his Face shine upon you, and be gracious unto you; the Lord lift up the Light of his Countenance upon you, and give you Peace.*



F I N I S.